

better than their journeymen (from hand to mouth),
but only that
they laboured not altogether so hard."

⁸⁷ Voltaire, *Lettres Philosophiques*, no. x, and
Montesquieu, *Esprit
des Lois*, xix, 27, and xx, 22. See also the remarks to
the same effect
in D'Argenson, *Considerations sur le Gouvernement de
la France*, 1765.

²⁸ *Brief Survey of the Growth of Usury in
England*, 1673.

^{2*} Marston, *Eastward Ho* /, act i, sc. L

⁸⁰ Clarendon, *History of the Rebellion*, bk. i, par. 163.

⁸¹ Petty, *Political Arithmetic*, 1690, p. 23.

³² Max Weber, *Die protestantische Ethik und
der Geist des
Kapitalismus*, first published in the *Archiv fur
Sozialwissenschaft
und Sozialpolitik Statistik*, vols. xx, xxi, and
since reprinted in
vol. i of his *Gesammelte Aufsdtze zur
Religionssoziologie*, 1920;
Troeltsch, *Die Soziallehren der ChristHchen
Kirchen* and *Protestantism
and Progress*, 1912; Schulze-Gaevernitz,
*Britischer Imperialismus
und Englischer Freihandel*, 1906;
Cunningham, *Christianity and
Economic Science*, 1914, chap. v.

Weber's essay gave rise to much discussion in
Germany. Its
main thesis—that Calvinism, and in particular
English Puritanism,
from which nearly all his illustrations are drawn,
played a part of
preponderant importance in creating moral and
political conditions
favourable to the growth of capitalist enterprise—
appears to be
accepted by Troeltsch, *op. cit.*, pp. 704 *seqq.* It is
submitted to a
critical analysis by Brentano (*Die Anfänge des
modern^en Kapitalis-
mus*, 1916, pp. 117—57), who dissents from many of
Weber's con-
clusions. Weber's essay is certainly one of the most
fruitful
examinations of the relations between religion and
social theory
which has appeared, and I desire to acknowledge my
indebtedness
to it, in particular with reference to its discussion of
the economic
application given by some Puritan writers to the
idea expressed
by the word "calling." At the same time, there are
several points

on which Weber's arguments appear to me to be one-sided and overstrained, and on which Brentano's criticisms of it seem to me to be sound.

Thus (i), as was perhaps inevitable in an essay dealing with economic and social thought, as distinct from, changes in economic and social organization, Weber seems to me to explain by reference to moral and intellectual influences developments which have their principal explanation in another region altogether. There was plenty of the "capitalist spirit" in fifteenth-century Venice and Florence, or in South Germany and Flanders, for the simple reason that these areas were the greatest commercial and financial centres of the age, though all were, at least nominally, Catholic. The development of capitalism in Holland and England in the sixteenth and seventeenth centuries was due, not to the fact that they